I saw a camp of Iouarouaren (an imr'ad fraction of the Taïtoq tobol), established near the tents of Taïtoq nobles, move in order to settle farther away. They had come from the Tidikelt with dates and other produce, and the noble women were continually coming to beg something at the imr'ad camp. So their chief In Chikadh gave the signal to leave and said that this was in order to put an end to the importunities of the nobles. /55/ 166 651

Chapter V

The Raid. The Loot. Its Restitution

The raid is the life of the Tuareg. He needs it. Here it is that he, the noble especially, seeks part of his means of subsistence. The favorite raids used to be those made against the Sudan, the Aïr, and the Niger, because of the negros and negresses who were captured. But the Tuareg is well aware now that French authority surrounds him on all sides, to the north and to the south, and that that system has ended. This is one of the reasons that make him regret his surrender. 648 721

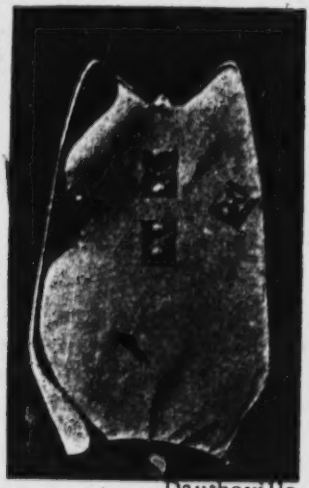
The Chaânba were as predatory and as independent as the Tuareg. They also raided continually. Since their surrender, it is known what a considerable change has taken place, and we have every reason to believe that this will happen among the Tuareg under our influence.

Usually when a tribe has been raided, unless a state of war has been declared, it sends a deputation, a "miaâd," to demand from the djemaâ of the raiding tribe the loot which was taken from them. The envoys must make their mounts kneel before the tents of the notables of the djemaâ and beg for restitution. 728

As a rule, an amicable solution is finally reached, but the 728
part of the loot which is returned to the deputation is always far less than that which was taken. The Tuareg say, "Alaï ouala," that is, "the restitution is never complete."

It may also happen that the raiders refuse to return anything. 721

[411]



Dautheville
Tuareg Shield

The raided tribe, if it [701]
considers itself too weak, 728
solicits the support of another tribe with which it has good relations, and then there is fighting. /56/

When caravans of 484
traders have been raided, 486
since these caravans have 721
usually placed themselves under the protection of noble tribes to which they pay dues, the controversy is settled between the protecting tribe and the raiders' tribe.

In the Ahaggar it seems that the old amenokal, Aïtar'el, 728
established the restitution of loot taken from caravans protected by the Azdjer in the following manner:

1. Complete restitution of the pack camels taken from the caravans

2. For each load of merchandise taken, one "amadjour" camel for each man who took part in the raid and rode a mehari of his own

3. One "aleggues" (a young camel of three years) or a half-grown camel for each man who borrowed or hired the mehari which he rode in the raid.

The arms of a Tuareg and the harness for his mount have 114
been described in detail by Duveyrier, and there is no need to review them here. /57/